

CITT AND BUMPKIN.

THE SECOND PART.

OR,

A Learned Discourse upon

SWEARING

And

LYING,

And other Laudable Qualities tending

TO A

Thorough Reformation.

The Second Edition.

L O N D O N,

Printed for *Henry Brome* at the Gun in *S. Pauls*
Church-yard, 1680.

121

GITT

A D

BUMKIN

AND

OR

A Letter written upon

SWEARING

and

LYING

And other familiar Offices tending

TO A

GOOD

The Second Edition

LONDON

Printed for H. and B. at the Gun in St. Pauls

Church-yard 1690

TO the READER.

IT is a great deal of Time, Pains, and Good Will, that I have employ'd upon my Duty, in the Vindication of the Church and State, from the Malice of bold, and petulant Libells : And not one word of Reply, save only from the pittifull Expounder of my Answer to the Appeal; (mentioned elsewhere) which was, (in truth) so clamorously silly, that instead of an Abuse, it prov'd a Complement. But to see the Luck on't: First as I was about to take out my Quietus; the Cause, cold i'th' mouth; and to every bodies thinking, without either Breath or Pulse; behold Two unanswerable Confutations; the One, in Manuscript, by way of a Familiar Epistle; and the Other, in Print. The Letter was a Prologue to the Book, as the Book may (in good time) be a Prologue to the Pillory; if making the King One of the Three Estates, may recommend the Author of it to That Preferment. This Epistle of his crept in the dark one night into my Booksellers Shop; as Naturally as if his Mother had been a Bulker, and yet the Man's no Bastard neither, at least by the Mothers side; as you will finde by his Stile and Logick: which speaks him as true a Son of the Kirk, as if the Pamphlett had been written with the very Milk of his Dam. It is drawn out into Two Large Folio's; and truly too much, and too beastly, to recite at length; so that I shall only present ye with, here and there a Taste, of his Vein, and Humour, and some short Notes upon it, by the By. He begins, Monsieur CRACK. Now there may arise some Controversy perhaps, among the Criticks, about the Word Crack; and so I shall Expound it to ye: but you'll finde the Rest to be Extending plain.

The Preface.

One Griffith wrote a smart Paper of Verses upon Dr. Wild, wherein he call'd him the Presbyterians Jack-Pudding, This was an Allusion proper enough; for why should not Mountebanks in Religion have their Jack-Puddings as well as Mountebanks in Physick? But however, the Dr. took mee to be the Authour of the Copy, and in Revenge, (the News-book being at that time in my hand) was pleas'd to Christen me the Crack-fart of the Nation. (As it may be many an honest mans Fortune to have a Wag to his God-father. This Secret I have told the Reader in Confidence; and I hope it shall go no further: and upon that assurance I'll proceed.

['Tis no new thing (says the Letter-man) for Pimping to raise a Villain to preferment; and that has been of late your daily bread: For what is all your Impudent Scribbling, but the Act of Procuring, for Popery and Tyranny.] So that writing for the King, and the Church it seems, is writing for Popery and Tyranny.

And again, Dr. Oates is as much above your Malicious Raillery, as you are below Common Honesty; and even CARE, I am Confident can bestow time better, then in minding the Yelps of such a Cerberus, such a Prostituted Rascall, a Sycophant to Cromwell; betrayer Then of Cavaliers.]

Now if it be Malicious Raillery, to magnify Dr. Oates's services; to improve his Discoveries; to Illustrate his Evidence; to recommend his Writings; to elevate his Abilities; to set forth his Hazzards (on Both Sides;) as well from the Fanatiques, as the Jesuits; to maintain him for a Canonickall Asserter of the Church of England, against all Gainsayers; to Enumerate the Good Offices he has render'd to the poor Protestants, and to pray that he may be rewarded according to his Deserts, for all the good he has done us, If this, I say, be Malicious Raillery, then am I guilty.

The Preface.

guilty of it : But if all *This* be Good, where's the Malice ? Or if it be True, where's the Raillery ? And this is not all neither ; the purging of my Self : But whosoever calls this Deference and Justice to the Doctor, by the Name of Raillery, does manifestly imply the Ground of it to be False ; to the wounding of the Drs. Testimony, and to the blasting of him in the Reputation of his Literature, Probity and Manners.

There's the same hand again in Tom and Dick ; (for I'll publish his Pamphlet for him.) pag. 28. L'Estrange (he says) has Serenaded Dr. Oates of late most notably ; and caress'd him, just as *Joab* did *Abner*. In which Case I shall Appeal to Authority for Justice upon the Defamer of the Kings Evidence, and a Loyall Subject both in One. In the same Page he makes a Proffer at an Argument. He that is not against us (he says) is with us : But L'Estrange never wrote against Papists, and therefore he's a Rapist ; by which Rule, if the Authour never wrote against *Lame Giles* in *Holburn*, or a *Little Lowfy Monky* in the *Old-Bayly*, then the Authour is a *Lame Giles* in *Holburn*, or a *Little Lowfy Monky* in the *Old-Bayly*. The man Sweats ye see, on the behalf of the Dr, but when he comes to his friend *CARE* he's stark mad, (the Lord bless us) and falls into Fits ; *Cerberus*, *Rascal*, *Sycophant*, *Traytor* ; (for there's a wonderful Sympathy you must know, betwixt the Author and this same *Care*.) But these are the Ornaments, and Idioms of his Profession ; I must not call them Lies, but *Presbyterianisms*.

Yet again, [Really Roger, Thy Fiddle is as Damably out of Tune, and Thy Credit as much out at Elbows, as when thou didst prostitute Body and Soul to *Noll's High Nose* ; and thou wilt look shortly worse by half then *Harris* in the Pillory, &c. And yet once more, Prethee get s — (that Quintessence of Knavery) or any of the *St. Omer-Rogues*, thy Common
Compa-

The Preface.

Companions ; I see thee, and some *Irish Cutthrotes* every Night with thee, at *Man's*, &c.

Here's Another Flower of his Rhetorique, and the Blaspheming of a Protestant Martyr, over and above ; with two or three Presbyterianisms more, into the Bargain.

Here's Wit at Will ye see, in the Dialect, directly of a Western Barge : But the Man's in a Course of Physick, and there's no more Contending with him, then with the Governor of a Night-Cart, that carries his Arguments in his Tubs. It is said to be the Work of one Harry Langly-Samuel : But whoever it is, by my Troth, I do e'empitty the Wretch, for he's set On, and only Barks for a Crust. But upon the whole matter there went more Heads then One, I'll assure ye, to this Learned Piece; and (as Lacies Wench (in Monsieur Ragou) said of her Bastard, 'tis the Troops Child : And a very Unmannerly Brat it is ; I'll be judg'd by the Thrid-Merchant else.

Now to conclude in a grave Word or two, this way of Footing is neither my Talent, nor my Inclination ; but I have great Authorities yet, for the taking up of This Humour, in regard not only of the Subject but of the Age we Live in, which runs so much upon the Droll, that hardly any thing else will down with it. Give me leave to say further, that in this Dress of Levity, I have not only avoided the Scurrility of a Buffon, and the Hyperbole of an Extravagant, and Unnatural Satyr ; but I have endeavour'd to paint Truth it self to the Life, without any Prepossessions of Malevolence against either Parties, or Persons. The King and the Church have been already destroy'd (even within Our Memories) under the Disguises of Loyalty, and Holiness. And these Dialogues are only presented to the Publick, as a kinde of Historical Map of our Late Miseries ; that by laying Open the Rocks, and Sands that we perisht upon before, the People may be Caution'd against the Danger, and Designe of a Second Miscarriage.

Citt.

CITT and BUMPKIN.

The Second Part.

Citt. **L** Et's ee'n jogg on to *Hampstead* then; and talk it out, where we may Look about us.

Bum. Trueman's a meddling-Coxcomb, and there's an end on't. An Eves-dropping-Cur, to bolt in upon us out of a Closet so.

Citt. 'Tis as I told ye, *Bumpkin*, and ye may lay it down for Swearing and a *Maxim*; that SWEARING and LYING Governs the World. Lying Governs the World.

Bum. Why what do ye think of Canting, Coufening, Plotting, Poysoning, Supplanting, Suborning.

Citt. 'Tis all from the *Same Root*, and the Conning of This Lesson makes ye Master of your Trade.

Bum. Of what Trade, as thou lov'st me?

Citt. The Trade of Mankind, *Bumpkin*; the Trade of Knavery: The Trade of turning Dirt into Gold: The Trade of Advancing Rascalls, and Overturning Governments; the Trade of taking the Covenant with One hand, and Cutting a Throat with the Other; the Trade of the Temple-walks; The honest Affidavit-Trade.

Bum. But dost thou call this an Honest Trade, Citt?

Citt. Yes, yes, *Bumpkin*, it is a very Honest Trade that a man's the Better for; and he's a very Honest Man too that lives by his Calling. Why it brings Power, and Reputation, along with it; nay, and it brings Money too, that brings Every thing.

Bum. Reputation say'st thou? why they're two of the Damndest Qualities in Nature.

Citt. And yet these two Damnd Qualities, as thou cal'st them, got the Better of the Late King; and afterward of the Commons; and after That, of the Protestar; and to be Plain with ye, *Bumpkin*, 'tis all that we our selves have to trust to.

Bum. I cannot imagine what kind of Swearing and Lying it is that ye speak of.

Citt.

Swearse'dem,
but to Fur-
pose.

Citt. I do not speak of the way of the *Bulleys*; the *Dam-me-boys*, or the *Irish Cut-throats*: I hate that *Confounding, Damning, Sinking, Rotting* humour of *Swearing*. I am for the *Swearing Sel-deme*, and to *urpose*; that is to say, for the *Engaging of a Par-ty*; or for the *making out of a Stabbing Evidence*, or so.

Bum. Oh ho, I understand ye now: and the *Scrupling of a Small Oath gives a man Credit in a Great One*.

Religious
fearing, and
Profane.

Citt. There's a great difference, betwixt *Swearing in a Religious-way*, and in a *Profane*; though the *Substance of the Thing Sworn* come all to the same *Passe*: for there's *Heaven*, and *Hell* in the case, on both sides. As in the *Instance now of the Late Protestations, Vows, Oaths, and Covenants*, that were *Sworn in the Presence of the Almighty and Everliving God*; and as the *Lords and Commons should Answer for't at the Last day*: In *assertion of their Zeal, and Affection for His Majesties Honour, and Authority, and the Establishment of our Religion, Laws, and Liberties*. What a *Dignity*, what a *Majesty* is here in the very *Stile*, and *Number*! Though in the *Conclusion* let me tell ye, the *Project* went quite to another *Tune*.

Bum. Ay ay; the *Damme of the Covenant in the Church strikes a man with such a Reverence methinks, over the Hectors Scandalous Damme in a Tavern*.

Citt. Most acutely observ'd: for the *Scandall* lies in the *Condition of the Place*, and in the *Sound of the words*, not in the *Meaning of them*.

Conscience:
harden by de-
grees.

Bum. I had *Terrible Qualmes at first, Citt, about the Swallowing of Oaths, and other Puntillós of Scruple*; but they are nothing so *Frequent of Late, nor so Troublesome as they were wont to be*.

Citt. That will *All over Bumpkin in time*. Where's the *Good Fellow* that did not *Puke upon his First Debauch*! And a *Bawd* is never the *lesse Reverend*, because she *Whimper'd perhaps some Five and Fifty Years agoe, for the Losse of her Maydenhead*. Nay it was a good while, before our *Hero's Themselves* could bring their *Oaths of Allegiance, and their Covenants to Conjobble together*.

Bum. Why for that matter; *All's but Use Citt; All's but Use*.

Citt. Nothing in the *World else*: And when a man has got the *Trick on't*, if he has taken *Twenty Oaths*, hee'll fetch ye up *any One* of them again, that you'll call for, with as much ease, as the *Water-drinker at Bartholomew-Fair* does his *Several Liquors*.

Bum.

Bum. *It is certain, that an Oath, or the calling of God to Wit-
ness, is the most Solemn, and Universal Tye in Nature, and so an Oath.
Accompted, among People of all Nations, and Christianities.*

Citt. And there's no doubt, but the Influence that it has up-
on mens minds, is the most Powerfull of all Impressions; and
of the greatest effect, in the Manage of our most Important af-
fairs. So that it is no wonder to see all matters of the Highest
moment, as well *Private*, as *Publique*, as well *Warrantable*, as *Not*,
committed to this way of *Caution*, and *Test*.

Bum. 'Tis very true, as in the Case of Testimony, Civil Duty,
and Canonical Obedience.

Citt. Now as the Wit of Man could never invent a more The Use and
danger of
Oaths.
Competent Expedient, then *These Oaths*, well apply'd, for the
Maintainance of the Government, and the Support of *Publick Ju-
stice*: So whosoever would *Dissolve* this Frame, must finde a way
to introduce *OTHER OATHS* in *Opposition* to *These*; and
to turn the Edg of the Law, and of the Gospel, against it self, by
drawing the most Popular Lawyers, and Divines into the Party.
This is the Naked Truth of the business; and to deal plainly
with ye, unless you give me your *Solemn Oath*, that you'l be
True to me, and *Firm* to the Cause in hand, I must not move one
Inch further.

Bum. *Why then by all that was ever sworn by before, I will be Both.*

Citt. The League is now struck, and the sooner we Unmasque,
the better; for it begets *Freedom*, and *Confidence* in each Other.

Bum. *Here are two difficulties in the way, which I would fain have
remov'd; the One is, how to get the People to take such an Oath of
Opposition as is here Imagin'd; and the Other is how to Counte-
nance, and Palliate the keeping of That Oath, when they have Ta-
ken it.*

Citt. It was the Masterpiece of our Late Reformers, to Con- The Project,
and Millery
of the Cove-
nant.
trive such an Oath, as in the Sense, and Grammer of it carry'd
the face of a Provision for the *Common benefit*, and *Security*, both
of King and People, upon pretence that the Government *Civil*,
and *Ecclesiastical*, and the Protestant Religion it self were all in
danger. This plausible Imposture went down with the Common
People, without much Examination; especially under the Co-
lour of a *Parliamentary Authority* to back it: And it was so far
from appearing at first Blush, to thwart the *Regular Oaths* of the
Government, that it seem'd to the *Multitude*, rather to *Second*

and Enforce them. But when they came to find, that they had sworn to they knew not what, and that This Covenant, being Originally design'd for an Engine to Unhinge the Government, the Takers of it were ty'd up to the sense of the Imposers: They had but this Choice before 'um; either to comply with the Ends of the Caball that set it a foot, or to deliver up their Lives, and Fortunes at Mercy.

Bur. So that the Letter of the Oath, was For the Government, and the Intent Against it. But what Arguments did they use for the supporting of it, after the Discovery of the Fraud?

Cit. Only the Common Arguments of Exorbitant Power; Fays, Plunders, Confiscations, Axes, Gibbets, &c. for breach of Covenant.

Bur. Well, but there was a Train of Contradictory Oaths after ward, One upon the heel of another, thorough I know not how many Changes of State; what became of the Covenant in those Revolutions?

The Covenant had all the following Oaths in the Belly of it.

Cit. The Single Covenant had all those Oaths in the Belly of it; and as many more, as it is possible to find Cases within the Compasse of human Apprehension: For it import'd an Absolute and Implicit Resignation to the Will and Pleasure, of whoever was Uppermost; so that the Submissions of those times were only look'd upon as Passive, and Temporary Yieldings to the Present Power, still as One Interest jostled out another.

Bur. And there were some too, it may be, that when they were once Fool'd out of the way, made it a matter of Conscience not to be set Right again.

Cit. Oh, there were a great many that thought themselves bound by the Latter Oath, and Discharg'd of the Former; Especially, when they had got the better end of the Staff, and All Power was from God, in Their Favour. But to be short, what out of Fear, Shame, Weakness, Obstinacy, and the like; they stuck to the Combination, and made themselves Masters of the Government.

Bur. You have here set forth in this famous Instance of the Covenant, how Easily and by what Means the Multitude may be inveigled into Engagements; and you have laid open the Consequences of such Leagues, and the Difficulty of Retriving them: But how shall we apply This Modell now to our Purpose?

Cit. Why just as They apply'd the Holy League of France, to Theirs: for the Common people have the very same Passions, the same

same Weaknesses, Now, that they had then: and if some of our Cock-brayn'd Zelots had not out-run the Constable, we might have been half way to our Journeys end by this time.

Bum. Nay the truth of it is Citt; the Nation is nothing near so hott upon the businesse now, as they were some Ten or Twelve months agoe: and they grow still cooler and cooler methinks, every day more then other.

The Good
Old Cause
cools of late.

Citt. And what's the Reason of all This, now? we play our Game too open, and the Plot's Discover'd.

Bum. Well well Citt, some body will snook for this One day.

Citt. If we could have contented our selves with an Orderly Emprovement of the Popish Conspiracy, and gone thorough the work of Religion, before we meddled with Matter of State; we had done the Jobb, but the Republicans hurry'd us on so fast: (Ay and Great ones too) I should be loth (as thou sayst) to be in some of their Jackets for't.

Bum. Nay really I was sensible of it my self, that they did things hand over head; and ran on many times without either Fear or Wit. But however, I should be glad to be particularly Instructed how far they did Well or Ill, What they should have done instead on't, where they did amiss; and what we our selves are to do, as the Case stands with Us at present.

Citt. This is a Contemplation well digested, and I'll speak by and by to thy four Questions in course as they lye.

We have been hammering (thou knowest) at Popery, Ceremonies, Subscriptions, Oaths, and Tests, Liberty of Conscience, and now and then a snap at Arbitrary Power, ever since the King came in, without gaining any ground upon the Government more then what we bought with our hard money; that is to say, so many Flowers of the Crown, for so many Taxes, and Supplies. (The Nation being divided upon these Points, and the Crown and Church-Party standing in Opposition to the Other). At length broke out this accursed Design upon the Life of our Sovereign, and our Establish'd Religion. Which Providence united Both Interests in One Common Cause, though with differing Ends.

The Fana-
ticks gain'd
little ground
till of late.

Bum. This you I say, was a fair Foundation laid, as to the Total destruction of the Papists, but when That's done, Citt, where are we to be Next?

Citt. Why that will never be done man; while there's a Star No End of pllice or a Blew Garter in the Three Kingdoms. For there's your Papists,

Church-Papist, your Pensioner-Papist, your Papist in Masquerade, your Concealed Papist, these are all of 'um forty times worse then your Known, Jesuited, and Barefaced Papist. And in One word, 'tis as easy a thing to give any man the mark of the Beast; that stands in Our way, as for a Horse-courser to make a Star in a Jades Forehead.

Bum. *Without all doubt Citt, and whosoever does not Petition, Protest, Associate, Covenant, Act, and Believe as We do, is a Rank Papist.*

How to know
a Papist.

Citt. *Nay, I'll go further with ye Bumkin; I'll tell ye by a mans Evidence, his Furniture, his Trunk, his Brains, or his Estate, without ever examining his Faith, whether he be a Protestant or a Papist. I have led ye a little out of your way, to shew ye this secret, and assure your self, whenever this Cloak fails ye, y^e are left Naked. But now to the Question of menaging This Occasion.*

How far the
Faction
Aged Pre-
dently,

So far as the Court, the Church, and the Bench went along with us, in the Opening, the Exposing, the Discountenancing, and passing Sentence upon this Hellish Plot, we could not do amiss. And then it was well follow'd, in getting the Popish Lords out of the House; In dividing the Order of Bishops, into Three Protestants, and the Rest, Papists; as it has been since, in feeding the Peoples Jealousies all over the Kingdom, with daily Intelligences of New Fires, New Plots, New Discoveries, to keep their Fears Waking, though in most Cases without any Ground whatsoever.

Bum. *'Twas a plain thing there, in some of the Penmen of the Narrative to bring the King into the Plot against himself, was't not?*

Citt. *Well, and was it not a notable Push, to charge it so home upon the Council, that they would clap up no body for't?*

Bum. *And really, to give the Intelligences their due, they ha'n't spared telling his Majesty, the Judges, and the Bishops, their Own neither.*

Citt. *It has been well enough done too, to brand those for Publick Enemies, that would not go along with us; and for Popishly-Affected; that but so much as open their Mouths for Moderation; to ply his Majesty with Petitions, the City and Country, with Speeches, Remonstrances, and Appeals. The Starting the Case of the Succession was not amiss neither, nor the President of Queen Elizabeths Association.*

Bum. *But I have heard my Old Master speak of that Association, as a Trick of State, with a special regard to the Queen of Scots, and that*

that though Cambden makes the Queen say that she had no knowledge of it before it was presented, he does not say so yet himself.

Citt. There have been several Deliberations also upon Entering into Publick Protestations of Joyning as One man against Popery, that have been very Favourable to our Purpose: And it was no Ill Contrivance, the Burning of the Pope, with that Solemnity in Fleet-street.

Bum. And what do ye think of the List of the Unanimous Club of Voters? (That about the Court Pensioners I mean;) That was a Notable device, let me tell ye: for hardly any of them got into the House after. But still if all this has been so much to our Advantage, how comes it that we lose Ground, and that any thing else should take place Against us.

Citt. We may e'en thank a Company of Hot-headed Fools in our own Party. For taking off the Masque too soon; and for Writing and Printing so unseasonably against the Civil Government. whatever came uppermost: which they have done to that degree of Inconsiderate Rashness; that the Long Parliament had an Army in the Field, before they ventur'd half so far. They have already set the Lords and Commons above the King, plac'd the Government in the People, nay, they have been Nibbling already at the Militia, the Power of Life and Death, and of Calling, and Dissolving Parliaments: They have Reviv'd the 19 Old Propositions; tearing his Majesties Servants, and Ministers out of the very Arms of their Master; and they have as good as told the King in plain terms before-hand, what he is to Trust to, I do not speak here of any of our Parliamentary Proceedings; but of the Licence of Private Libertines that write and talk at random.

Bum. Nay 'tis but too True, Citt; For't has been cast in my Teeth Twenty times: Matters are come to a fine Passe, they cry, when the Kings Life is to be preserv'd by those that would take the Crown off on's head; and the Protestant Religion by the Profest Enemies of the Church of England. But now ye have told me wherein they did Well and Ill, let me hear in the Next place what they should have done if You had been their Adviser.

Citt. They should have Perpetrated the Apprehensions of Popery by Good Husbandry and Manage; without running the whole Party down at a Heat, till there was hardly a Papiſt left in a Country for a man to throw his Cap at.

Bum. Why That's the thing, man; They have destroy'd the Game.

to that degree that we are e'en ready to Eat up one another.

Poachers
have de-
stroy'd the
Game.

Citt. Ay, ay; So many *Poachers*, they have spoyl'd all: We should have kept a stock of Priests and Jesuits in *Reserve*, and play'd um off now and then, one after another at Leisure. This would have entertain'd the *Multitude* well enough; and kept the *Humour* in a *Ferment*, and *Disposition* for greater matters.

Bum. *Very Right, Citt; We should have Hang'd to day as we may Hang to morrow; for an Execution is an Execution; if it be but of One, as well as of Twenty.*

Much Blood
turns Rage
into Pity.

Citt. Yes, and we see besides, that much *Bloud*, and *Num-
erous Executions* turn the *Holy Rage* of a People many times into a *Foolish*, and *Degenerate Pity*: over and above, that at the Other *Thrifty* rate, we could never have wanted matter to work upon.

Rash Enfor-
mers scanda-
lize better
Evidence.

Bum. *There's hardly any thing, Citt; that has done us more Mischiefe, then the Accusing of This Lord, That Commoner; This Bishop, That Alderman; This Citizen, That Country-Gentleman; for Popishly-Affected; when the whole world knows 'um to be Church-of England-Protestants. One crys 'tis Spite to the Person, Another will have it to be Malice to the Government; a Third calls the Enformers a Company of Rogues, that Care not what they say, and brings a Scandall upon better Evidence, Nay and who knows at last, but these pittyfull Fellows may be set on by the Papiists, to disparage the Plot?*

Citt. Not unlikely *Bumpkin*; For there's nothing makes men more *Secure*, and *Carelesse*, in the Case of *Reall Dangers*, then the Frequent Trifling of them with *Falfe Alarms*. But yet let me tell ye, as to the Other point; that it is not *Simply* the *Charging* of men, (according to your Instances) for *Popishly-affected*, but the *Charging* of them *Unreasonably*, that does us the great *Mischiefe*. For our work will never go on without *Papery*; and rather *Warr* *Papiists*, we must Create them. But This is not a Project to be perfected at a *Heat*.

Bum. *And we are not in Condition, Citt; to waite the doing of it by Degrees. What becomes of us Now Then?*

Citt. Oh, let your heart at ease for That, *Bumpkin*. we have Twenty Irons in the Fire; and if those fail, we'll have twenty Fires more, and Twenty times as many Irons again in every Fire. We should have gone on, fair and softly, in the very Steps of our *Predecessors*: But if men will leave the plain Road, and

and be trying Experiments, upon their Own Heads, over *Hedge* More haste
and Ditch, to finde out a nearer way to their Journeys End; then *sp. ed.*
 who can help it, if they break a Leg or an Arm by the way,
 and so fall short at last?

Bum. *Why then 'tis but so much time lost, and going back into the Road again.*

Citt. Just as if when a man has shewed himself and Frighted up the Fowl, you should fend him back again to his *Stalking-horse* to make his Shoot. But as it is, however, we must make the best of a Bad Game, and take our measures as we see Occasion.

Bum. *As how, take our Measures, I pray thee?*

Citt. As thus *Bumkin*. We must shape our Course, according Rules of Policy vary with
 to the Circumstances before us, with a respect to the *Power*, *and Interest of Parties, Change of Counsels, and to the State, the Humour,* and the *Instruments of Government*. So that what's *Beneficial to day,* may be *Dangerous to morrow,* and perhaps *Profitable again the Next.* the matters they are to work upon.

Bum. *But how shall the Common People judge of these Niceties?*

Citt. Why they are not to *Judge* at all ye Fool; but to be *menag'd*, with *Invisible Wires* like *Puppets*; and not to know either the *Why*, or the *What*, of things, but to do as they are *bid*.

Bum. *I have been expecting a good while that ye should say something concerning Swearing.*

Citt. Why so I *Have*, and so I *Will*. But I'll first give ye the whole Scheme of the business in short. The Government can never be *Undermin'd*, but by a *Confederacy*; there can be no *Confederacy* without an *Oath*: Nor any thought of a *Popular Oath*, without a *Colour* of some *Authority* to *Countenance* it; Nor any *Calourable Authority*, but in a *Well-Affected House of Commons*; and that *Qualification* depends wholly upon a *Right Choice* of the *Members*, as that *Choice* again depends upon the good *Will* of those that *Chuse* them.

Bum. So that the Good-Will of the People is the Key of the Work; and we have gain'd that point already.

Citt. We HAD gain'd it *Bumkin*, but they fall off most *con-* Practises in
 foundedly. The next step, is a *Well-principled House of Commons*. Elections.
 (and the *Rest* follows in *Course*.) How this will prove I know not; but the Nation has been warn'd sufficiently against your
Ecclesi

Ecclesiastical Officers, Prelatical Men, Courtiers, Pensioners, Debauchees, and the like.

Bum. Nay, we made the veriest Rogues of 'um, in the Countrys too: As Papists, Atheists, and the Devil and all. And yet, let me tell ye, the Court; and Country-Party carry'd it in many places in spite of the Hearts of us; but that's no fault of Ours, you'll say. Hold a little, Did not you tell me t' other day that we should bring our Petitions about again?

Citt. Yes, I did, but the Committee has taken up Other Resolutions since; for it made such a Noise ye see, that people were taken Notice of, and undone by't. This phansy of Pro-roguing, and Dissolving, has dasht all.

Bum. So that Petitioning is quite out of Doors then.

Citt. No, not so neither, Bumpkin; but we must look hereafter to the Timing and to the Matter of our Petitions. Our Cock-brain'd Linnen-Draper there made a Filthy stir; I would his Tongue had been in a Cleft-stick.

Bum. Well; but there are Swinging Petitions afoot yet, for all This.

Citt. Nay we may live to see some of the Lords Spirituall and Temporall upon their Mary-bones yet, before we have done with 'um. But not a word of This, till we see how the Parliament's in Tune for't.

Bum. And That's but Reason, Citt; for fear We should be for One thing, and They for Another.

The Wisdom
of the Long
Parliament.

Citt. Wherefore 'twas wisely done of the Long Parliament, to have a Private Cabal of their Own: For so long as they drew the Petitions Themselves, the House, and the Petitioners would be sure to agree upon the Matter.

Bum. So much for the Timing, and the Matter of Petitions. But when shall we come to the point of Swearing, Citt?

Citt. I'll lead ye to't in a Trice; First we Petition, for one thing after another, till we come at last to be Deny'd; The next advance is to Associate, and Then, to Swear.

Bum. Well! but This must be under the Banner of the Peoples Representative.

Citt. No doubt on't; and That's the Easiest thing in the World to compass, if we can but, First, get a Right House of Commons; and then, Liberty for them to Sit till all Grievances be Redress'd: which was the very end of putting in a Clause for't, in the Late Petition?

Bum.

Bum. If we could bring it to That once, we should be just in the Old Track again. But what kind of Oath must it be at last ?

Cit. It must be an Oath made up of *Ambiguities*, and *Holy Words*; not a half-penny matter for the *Sense* on't; for you must know, that tho' it looks like an Oath of Religion, on the One side, 'tis an Oath of *Allegiance*, on the Other; and a *Disclaimer* of the King's, in Submission to the *Sovereignty* of the *Commons*. The Composition of a Popular Oath.

Bum. There's no great Question to be made of the Effect of such an Oath, and such a Conjunction, as is here suppos'd; but how shall we come at it I pre'thee ?

Cit. Time, and Patience Overcome all things, Bumpkin. We have Friends, Brains, Money, and the grace of making the best of our Opportunities. One man is wrought upon by *Ambition*; Another by *Avarice*; a Third by *Revenge*; and we have our ways of Access to all *Humours*, and *Persons*. How many Favorites do we read of, that for fear of *Impeachments*, have Sacrific'd their Masters, to save their own skins. For Princes themselves are not without their *Tractable*, and *Easy Seasons*, of being Prevail'd upon.

Bum. From what you have here deliver'd, I draw This General Conclusion; that Change of Accidents must of Necessity produce Change of Methods, and Resolutions: (Provided allways, that there be still maintain'd a Tendency, tho' by Several ways, to the Same End) and that, in all Cases, the Oath is the Sanction of the Confederacy. Change of accidents produce change of Resolutions.

Cit. You have it Right thus farr, Bumpkin; and you see what Power an Oath has as well upon the Bodies, as the Minds of men; even to the blowing up of the Soundest Foundations, and to the drawing Order afterward out of That Confusion. You see, in short, the Effects of it in a Politicall way; and the Ordinary Means of gaining it. You would not think now, what an Advantage He has above Other People, in the Common Affairs and Business of the world, (even betwixt Man and Man) that has been train'd up in This School of Popular Confederacies, and Contrasts.

Bum. Nay, Practice, and Experience are Mighty Helps, be-yond all peradventure: But yet I have seen some People go a great way in Swearing, by the meer strength of Nature. Natural Faculties in swearing.

Cit. Yes, yes; for a Down-right Dunstable, Thorough-pac'd way of Swearing; a Ready Tongue, with a good Memory; and a Competent

Competent stock of Assurance will do very Pretty things.

Bum. *Why I had a Friend to'ther day that was at a Losse for a Release; he made no more ado, but away into Alfatia, where he told his Story in the Hearing of two Competent Witnesses; and whip Six Jethro they had him in a Twinkling, and so brought him off with Honour.*

Citt. This Old Fashion'd way did well enough in Straffords days and Laud's: But we are now Infinitely Refin'd. And yet I cannot but allow that a Happy Genius may do a great deal that way; but when you come to Casuistical Points that require Reading, Conference, and Invention; what will become of your Thorough-pac'd Alfatia-man, do ye think, with his Natural Talent?

Why thou art in the Altitudes, Citt; a Casuistical Oath say'st? What is the knack of That same Casuistical Oath, I pre'thee?

A Casuistical Oath.

Citt. A Casuistical Oath, Bumpkin; is an Oath with a Nicety in it: which Nicety may be solv'd Two ways; either by bringing the Oath to the Conscience, or the Conscience to the Oath. As for Example; The Covenant was a Casuistical Oath, wherein the Words were First brought to the Conscience, and then the Conscience to the Intent.

Cases of Conscience.

Bum. *Let me put some Cases to ye, suppose a Man sworn out of his Right by One False Oath: Whether or no may a Body swear him into't again by Another?*

Citt. Without dispute you may: (See the Holy Commonwealth) For it becomes an Oath of Providence, when it is apply'd to the maintenance, and support of Truth, and Justice. And this holds too in swearing against the Enemies of the Gospel; when the Excellency of the End tones for the Iniquity of the Means. Or at worst, 'tis but venturing to become a Cast-away (after a Scripture Example) for a General Good.

The Saints shew a Text for all they do.

Bum. *Ay, that's a sure way. Citt, for a man to shew a Text for all he does. As how should the Saints have warranted their Violence against the Late King, and his Loyal Nobility; if it had not been for that Text in their favour, they shall binde their Kings in Chains and their Nobles in Links of Iron.*

Citt. Or let us imagine that a man has a Wife and Children, and not a bit of bread to put into their Heads: what do you think of a False Oath in such a Case, for a Livelyhood?

Bum. *Nothing Plainier, for he's worse then an Infidel that does not provide for his Family.*

Citt.

Citt. But then here's *Another Subtlety* for ye : *One man swears A Nice Point*, what he *thinks*, and it proves *False* : *Another swears* what he does *Not think*, and it proves *True*. As thus, I see a Person walking in his Formalities, and swear, *there goes such a Doctor* ; and it proves to be a *Baboon* ; I see somebody in the *Chair*, and take him for a man of *Quality*, and he proves to be a *Knight of the Post*.

Bum. *This is only swearing* to the best of a mans knowledge.

Citt. But what if I should swear that Gentleman in the *Gown*, to be a *Baboon*, and the other resemblance of a man of *Quality*, to be a *Knight of the Post* : And yet, without my believing either the One or the Other, they prove to be *such*, How goes That point.

Bum. *Such an Averment (I conceive) is to be taken rather for an Inspiration, then an Oath.*

Citt. Now there's *Another way of swearing* too : And that is, Swearing with a *Salvo*, or *Reserve* ; which the *Doctors* of the *Separation* a *Salvo*. have in great Perfection (the *Jesuits* call it a *Mental Reservation*) as the *King's JUST Priviledges* :—According to the *BEST-REFORMED Churches* :—As far as *LAW-FULLTY* I may—and the like.

Bum. What do ye think of Him that parting from a good Fellow *Vulgar shifts*, with a *Pot at's Head*, made *Affidavit in Court* (to excuse his Non-appearing) that he left him in such a Condition that he believ'd he could not live a *Quarter* of an hour in't ?

Citt. Ay, ay, and the guiding of a *Dead mans hand* to the signing of a *Deed*, and then swearing to the *Hand*, these are *Vulgar shifts*.

Bum. But pray'e what's the meaning of that Text that says, swear not at all ? For we must live up to our *Rule*.

Citt. If we had not *Other Texts* to justify swearing, we must *Against swear* have understood it according to the *Letter*. This is only meant *ing without* of *Profane*, *Customary*, *Vain*, and *Inconsiderate Swearing*, without *Profit*. either *Provocation*, or *Profit*. And it is better certainly, for a man to make his *Fortune* by *One Pertinent Oath*, securing his *Future State*, by a matter of twenty pound a year, to a *Lecture*, when he dyes ; then to go to the *Devil*, out at the *Elbows*, for a *Million* of *Idle ones*.

Bum. But what did ye mean, e'en now by *Conference*, and *Invention about swearing* ?

Of Confe-
rence and In-
vention in
swearing.

Citt. Conference is nothing in the World but putting of your Fiddles in Tune : And Invention helps every man in the Gracing of his Part. But then there's the Invention *WHAT*, and the Invention *HOW* ; the Invention of the *Matter*, and the Invention of the *Manner* ? 'Tis enough, as to the *Matter*, that it be fitted to the stress of the *Question* : But the Regulating of the *Manner* requires great Skill, Caré, and Judgement. There's nothing that more recommends an *Evidence*, either to the *Bench*, or *Jury*, then *Modesty of Behaviour*, (even to the degree of *Bashfulness*) *Mildness of Speech* ; a seeming *Scruple* of being *Posurvé*, where the point is nothing to the *Purpose* : But a Discovery of *Passion*, *Fierceneſſe*, and *Prepoſſeſſion* in a *Cauſe*, ſpoils all, and makes the *Testimony* look like *Malice*, or *Revenge*.

Bum. I'm instructed thus far. But where's the Advantage all this while, that an Old Covenanter has of a Novice, as you were ſaying e'en now ?

The advan-
tage an old
Covenanter
has of a No-
vice.

Citt. Oh, they are *Many*, and *Great*. *First*, he has gotten the *Command* of his *Conſcience*, and brought it to *Stop*, and *Turn*, at *pleaſure*. *Secondly*, He's true to his *Marque*, ſpring him what *Game* ye will, he *Flys* it *Home*. *Thirdly*, he has the *Digeſtion* of an *Eſtrich* ; for after the *Swallowing* of the *Crown*, and the *Mit*, there's nothing riſes in his *Stomach*. *Fourthly*, there's no fear of him, for *ſmuggling*, or *Repenting*, and telling of *Tales* ; for he's above the *Common Fooleries* of *Counſel*, *Argument*, or *Rémorſe*.

Bum. Nay, 'tis with our *Conſciences* as with our *Jades* ; a *Phanſy*, or a *Wind-mill*, puts them out of their *Wits*, till they're us'd to't. And there's no fear of his *Flinching* neither, I le grant ye : For a *Conſcience* that has ſtood firm under the *Ruine* of *Three Kingdoms*, will never *Boggle* ſure in the *Cafe* of *Single Perſons*. And yet I find many of our *Old Stagers* come about too. How ſhall I diſtinguiſh now which of them are *Sound*, and which *Rotten at Heart* ?

Citt. There were *Some*, ye muſt know, that ſwore either in *Simplicity*, or to ſave a *Stake* : And *Others*, in *Deſign*. Now thoſe that were *Noos'd Before*, may be hamper'd *Again* ; and thoſe that comply'd for *Advantage*, *Then*, will do ſo *Still*. And for the *Deſigners*, they may be known by the favour they ſhew to their *Old Principles*, and *Friends* ; which is an *Infallible ſign* of the *Old Leaven* in them *ſtill*.

Bum.

Bum. *I'm of thy Opinion, Citt; and that they'll do us the Service still, of Honourable spies in an Enemies Quarter.*

Citt. But what do we talk of *True*, and *False*; which, in this Fallible world, 'is little more then Matter of Opinion? A *True Oath*, *Once-Sworn*, passes for a *False* one; and a *False Oath*, not detected passes for a *True* one: So that the *Scandal* of the *One*, and the *Reputation* of the *Other* is a thing of *Meer Chance*. Nay, in the practice of the World, 'tis rather the *Folly*, then the *Crime* of the *Falshood* that marques a man for a *Rascall*: For why should *Perjury* be more *Veniall* in *One* Case, then 'tis in *Another*? *Dam-me, Sirrah*, (says a *Huff* to his *Lacquay*) if I don't beat your *Brains* out; and yet he does not so much as *Touch* him. A young Fellow says a thousand times more to his *Mistresse*, or to his *Creditour*, and makes not one word of it good. A *Bully* will do as much to an *Unbelieving Taylor* for a *Suit of Clothes*, tho' he never intends to pay him: And yet here's no *Talk* of *Inditements*, *Pillories*, or *Loss* of *Lugs* in the Case.

True & false
only matter
of opinion.

Bum. *The Reason holds, I must Confess; tho' the Instances do not perfectly Agree: For the One is an Oath Originally False in the Matter of it; and the Other is an Oath, made False by a Subsequent breach of it.*

Citt. Well, but all is *For-swearing* still! And why a *Perjury* in *Choler*, in *Love*; for a *Paultry Sum* of *Money*, or a pair of *pittyfull Trowzes*, should passe only as words of *Course*, and yet so much Load he laid upon a *stretch* for the *Relief* of a *Necessitous Family*, the *gaining* of an *Estate*, the *Preserving* of *Religion*; and perhaps the *Conversion* of a *Kingdome*: This is a thing, I say, that I do not *Comprehend*.

Bum. *This is the Law; the Law, Citt; the damn'd Law! that's the ruine of us all. And what is this Law at last?*

Citt. It is just throwing up of *Cross* or *Pile* in a *Vote*. We took *Grosse*, and it happen'd to be *Pile*; and so we *lost* it. In short, and in *Earnest*, we are guilty of *Breach* of *Faith* in the most *Solemn* duties of our *Christian Profession*.

Bum. *Thou hast spoken more for the Power, the Mystery, and the Benefits of Swearing, then the whole Assembly of Divines, the blessed Synod Themselves. I presume try thy skill, now, upon the Faculty of LYING; which as it Naturally goes before the Oath, so I think it should have preceded too in the Order of place.*

Citt. So it does, and it should have so preceded; but that

swearing

Swearing and Lying comes better off the Tongue, methinks, then Lying and Swearing.

Bum. This Lying is but a Course word; the precise folk in the Country call it Fibbing; but That will not do so Well neither: For Fibbing and Lying, differ just as Tripping, and Stumbling, or in some sense, as Jest and Earnest. So that I find it must be Lying at last.

The Laudable Faculty of LYING.

Lyes Tacit
and Expresse.

Citt. To handle the point Methodically, Bumpkin, there are Lyes, Tacit, and Expresse. Tacit, as by Looks, Signs, Actions, Gestures, Inarticulate Tones: Expresse, as Words at Length; and those are Lyes either of Creation, Composition, Substraction, Amplification, or Addition: I might carry it farther to Lyes Ecclesiasticall, and Civill; but I'm loth to spin the Thrid too Fine.

Bum. These are High points, Citt; how shall a man tell a Lye I pre'thee, without Opening his Mouth?

Citt. Why? didst thou never hear of the Language of the Fingers? But the Question is here upon Hinting One thing, and Meaning Another; and Especially in Politiques, and Religion, in order to a Thorough Reformation.

A Thorough
Reformation.

Bum. I have heard a world of Talk of that same Thorough Reformation; all our Meetings ring on't; and there's such a deal of Clutter about the Babylonish Garment; the not leaving of a Hoof behind; Root and Branch, and the Like: But I could never reach the bottom on't yet.

A Partial and
a Thorough
Reformation.

Citt. Take notice then that there is a Simple, or Partiall Reformation, and there is a Thorough Reformation; the First, in the Language of the Reformers, is only Pruning of some Exorbitancies in Church and State; As the Regulating of the Kings Courts, paring the Nails of the Prerogative; the Lopping off here and there a Rotten Lord, or a Popish Bishop; the Removall of an Evil Counsellor, the purging of a Disaffected House of Commons, or so: The Order leaves no King, no Lord, no Bishop, no House of Commons at all; and briefly, it signifies the turning of a Monarchy into a Commonwealth, an Episcopacy into a Presbytery, and our Great Charter into our Will and Pleasure. In One word; it is Dismounting of our Superiours, and getting our selves into the Saddle.

The End of
this Reformation.

Bum.

Bum. Well, but *This must be done by degrees.*

Citt. Ay marry must it, *Bumpkin*; and many a good morrow too, before we come to the point. There must be *Petition* upon *Petition*; *Remonstrances*; *Grievances*; *Popery*; *Tender Consciences*; *Eastings*; *Seeking of the Lord*, *Religion*, *Liberty*, and *Protestations*, without End.

Bum. Yes, yes, ye told me somewhat of this before, but it lies in a little compass; We must Get what we can by *Begging*, and then Take the Rest.

Citt. But now let me shew ye in *General*, how this is to be done. Whatsoever lessens the *Government*, and *Exalts* the *Dis-senters* in the Eyes of the People, we are to consider as a *proper Medium* toward a *Thorough-Reformation*; and this must be done by *Hook* or by *Crook*; but provided the thing be *done*, no matter how.

The Reformers Two Topiques.

Bum. But however Citt, we had better do't upon the *Square*, as far as the Matter will bear it, and make out the Rest by *Fibbing*.

Citt. That's a thing of Course *Bumkin*, to uncover the *Nakedness* of the *Government*, and rip up the *Errours*, and *Distempers* of *Church* and *State*. Why we have a *Committee* for the *Registring* of *Male-Administrations*; we have our *Spyes* up and down from the *Bed-Chamber* to the *Meal-tub*: There's not a *Tennis-Court*, not a *Bawdy-House*, not an *Eating*, or *Drinking-house* about the *Town* that *scapes us*; not a *Glass*, not a *Word*, not a *Frolick*, in any *Considerable Family* but we have it upon *Record*; and we have those that will make it all good too upon *Oath*.

Their Aet and diligence.

Bum. And this goes a great way, let me tell ye, Citt. for the People never consider that *Rulers* are *Flesh* and *Blood*, as well as *Other men*: and if any thing goes amiss, they think there's no setting it Right again, without taking the whole *Frame* to *Pieces*.

Citt. True *Bumkin*, and that's the thing that must do our *Work*; but then if *Truth*, and matter of *Fact* will not hold out, we must have *Recourse* to *Invention*. And now I come to my *Text*. You remember the two *Topiques* I gave ye, of lessening the *Government*, and *Advancing* our selves.

Bum. Yes, yes, but a *Government* may be Lessen'd several ways: Several Ways Lessen'd in *Authority*, Lessen'd in *Power*, Lessen'd in *Reputation*; that is to say, in the *Esteem*, and *Affections* of the *People*, either by *Hatred*, or *Contempt*.

Several Ways of lessening Authority.

Citt. Very well, and so have we our several ways of making

our

our selves Popular : All which must be done by Improving Opportunities before us, toward these two Ends.

The language of Nature above that of Compact.

A Lye without a word speaking.

Bum. But pray tell us what Advantage can we make of Signs, or how shall a man tell a Fib, without a word speaking.

Citt. Why dost not thou know (Bumkin,) that the Language of Nature is infinitely more Powerfull, and Significant, then that of Compact ? 'Tis impossible to put the force of Looks, Grones, Actions, and Gestures into Words, Is it not a Lye to look as if we pray'd, and yet Curse in our Hearts ; Or under Colour of a Charity, to put a stiling into the Bason, and take half a Crown out ? Lord turn the Kings Heart : (says the man above) which draws so sorrowful a Countenance after it, from one end of the Tabernacle to the Other, that you'd swear we were either falling into the 'leventh Persecution, or that the Pope were already on this side High-gate.

Bum. 'Tis a strange thing Citt, the Agreement that we finde in many things, betwixt Reasonable Creatures, and brute Animals, One Grone runs quite thorough the Meeting, just as One Note, sets a whole pack of Beagles a yelling.

Citt. This way of Juggling, and Dissembling by Signs is certainly very Artificial, and of Incredible Effect ; but a man may better understand, then express it : And Our People are the most dextrous of all men living at that way of Address.

Of Fibbing in words at length.

Bum. But what say you now to the business of Lying, or Fibbing, in words at length ? Pray take your Heads in Order, and read upon them : And let me see some Instances how to apply them to the purposes of drawing the Affections of the People from the Government, to our selves.

Citt. There is, First, a Lye or (let it be rather) a Figment of Creation, which Imports the raising of Something out of Nothing, and is a Figure not to be employ'd, but with Infinite Caution.

Bum. Pray see go on Citt, (for my Brain Clarifies strangely upon't) and make us understand where I may make use of it, and where not.

A Lye, or Figment of Creation.

Citt. It may be usefull, where the present Belief of a thing may be of greater Benefit, and Service, then the Future Discovery of it, can be a Detriment : As the Figment of the Late Kings being Confederate with the Irish Rebels, the Cavaliers cruelty at Branford, &c. Now though these Impostures had no Foundation at all, they serv'd the present turn yet, for the moving of the

the City, and the drawing of men together upon that Occasion; and when the Truth came afterwards to Light, the Forgery was only taken notice of as a Cheat, and that was all.

Bum. *Ay, and I have hear'd of the Fobb'd Letters, and the Plague-plaisters, and the Tricks they had in those days, still as One Plot cool'd, for the Bolting of Another. These Devices stood 'um in great stead; and we have seen something on't of Late, in the Rumours of the Kings raising an Army to aw the City, and the Parliament; and the Forty Thousand French upon the Isle of Purbeck. These Stories let me assure ye Citty, keep the Humour stirring.*

Citt. But what do ye think of the Invention of the Protestant Martyrs Domestique? Where he tells ye of one of his Royal Highnesses Servants at Edinburgh, that was worse then Malcus'd, for he had both his Ears cut off; and then of the throwing Stones at the Windows of his Oratory?

Bum. Why Citty, was this a Lye (as thou calst it) of Creation then?

Citt. Without the least Colour for't in the World. Now 'tis not the Fiction, but the Imprudence of it, that Vexes me: For as to the Former, it is certain that the Duke was treated both in himself, and in his Train, with the Highest Instances of Welcome and Respect imaginable: And then for the Other, the Scots were so far from discountenancing the Office of the Church, that a great many of the Nobility, and Persons of Quality have taken up the Use of it in their Own Families. Now for Him to impose this Fiction upon the world, without any pressing Necessity, and to no purpose at all, when he might be sure of a Contradiction by the next Post; This I say was a great slip of a wise man.

Bum. Come, come, Citty. The good man is not so much to be blam'd neither; for his Intention was to render the Duke Low in the Opinion of the People, and to discredit the Common-Prayer. Pray'e call to minde the account he gave of the famous Motion in the City, for the doubling of their Guards, and then set the One against the Other.

Citt. No, no, Bumpkin; This is not to reflect upon Him; but only to shew thee how to apply this Figure. There is another, and a more Profitable Fiction, in regard that it is hard to be detected, as being grounded upon Thought and Intention; as the Late Kings Designe of setting up Arbitrary Power and Pope-proof.

ry; his purpose of coming into London one night with his *Partists*, and *Cavaliers*, to burn, kill, and ransack all before him. Now This was an Invention of great Force; For though in my Conscience his Majesty never intended it, yet the story past for current with the Multitude; only by the Vigilance of some active and zealous Patriots it was prevented. These *Figments* you may apply to the Head of Lessening the Credit of the Government.

Bum. And in some degree, I hope, of advancing our selves; for such a deliverance works Both ways.

Citt. Oh, greatly, Bumpkin; For as the People were possesst One way against the King, for Designing upon their *Liberties*, *Properties*, and *Religion*; so were they as much perswaded on the Other hand, in favour of those that put themselves in the gap, to withstand That Oppression: whereas by the sequel it appear'd; that the Kings Designe was only to defend the Government, and the Others, to Invade it.

Bum. We have run much of late upon This Vein of Intention, and it has done notably well with us too; for we have shook the very Foundations of the Government with it.

The Force of
the word Affected.

Citt. O, Bumpkin, thou dost not know the Charm of those Four Syllables, *Intention*; the irresistible power and virtue of that little word, *AFFECTED*: *Popishly-Affected*, *Tyrannically-Affected*; This was it that blew up three Kingdoms but the Other day; *Faux's Powder* under the Parliament-House was nothing to't. We have no Windows into our Breasts, and there's no proving or disproving of a Thought; only to those Goblins, Fears, and Jealousies, every thing they look upon appears Double, even to the discovery of things that have no Being.

Bum. Stay a little: May not a man suppose a Third Contrivance now, as Groundless as any of the rest? 'Tis but laying it remote enough, and the thing's Forgotten before ever the Truth can come to be Known.

Citt. This is very well hinted, Bumpkin, and we have found it a very *Commodious Expedient*, even in This very Juncture. How many Bruits have been rais'd concerning *Leagues*, and *Intelligences Abroad*, *Designes*, and *Intrigues at Home*; that for a Month or Six weeks it may be, have set the People a madding from one end o'th Town to the Other; and at last not one syllable True, but all past over as if no such thing had ever

ever been. Take me a right, *Bumkin*; I do not speak This as condemning the *Practise*, but to set forth the Effect of this way of *Fibbing*.

Bum. *That's understood Citty*; for 'tis not our part to Examine No matter by the Means, whether they be Good, or Bad; but to pursue the End, what means, so and bring That about, by any means whatever. But what do ye say ^{we gain the} End. now to the Lye of Composition, as you call it?

Citt. It is a *Figment*, Citty. that's made up of Truth, and Composition. *Falshood*: but so enterwoven with Colours, and *Disguises*, that 'tis hard to say which is which.

Bum. As if ye should put Rats-bane into a mess of Porridge: 'tis Porridge still, though it be Poyson.

Citt. Very well Alluded *Bumkin*, and the Truth, or the Porridge, is only (as the Doctors call it) the *Vehicle* to convey the Poyson. The Art, and *Mystery* of this *Fib* lies in gaining credit to the *Fiction*, by acknowledging those *Notorious Truths* that cannot be Conceal'd.

Bum. Ay ay man, for that's but telling what every body knows. As for the purpose. The *Presbyterians* took up Arms 'tis true, but alas! They never meant any hurt to his Majesty: and yet they took his Royal Authority to themselves, and seiz'd his Shipping, his Forts, and his Revenue.

Citt. Ay but for that *Bumkin*, they say learnedly that the King was in the *Two Houses*, when *Charles Stuart* was in the Head of an Army.

Bum. But they say again, that they never meant any hurt to his person neither; and yet they Revil'd him, and Shot at him.

Citt. The *Arch-Bishop* of *St. Andrews* was Kill'd, but then he was an Ill, *Harsh Man*, they say: 'twas done in *Revenge*, and no Act of the *Kirk-Party*: We were mightily divided about the *Scotch Rising*. At first, there was no more in't, then a *Tumultuary Rabble* that were got together to deliver themselves from an *Illegal Oppression*: And this pass'd for current, till it was found to be a form'd *Rebellion*, and that the *Covenant* was the *Foundation* of it.

Bum. The *Doctrine's* this. Not to Own any thing more then needs must, and to palliate what's amiss the best we can. And so proceed I pray'e to the point of *Substraction*.

Citt. The Rule of *Swearing*, *Bumkin*, that is to say, the Truth, A Lye of Sub-
the whole Truth, and nothing but the Truth, does not hold in *Ly-*
straction.

ing; so that in this Case of *Substraction*, we tell the Truth, but not the whole Truth.

Bum. Our Common Intelligences are singularly good at this Figure: for they tell ye just as much of the Story as serves their turn, and no more.

The artificial
Improvement
of Substra-
ction.

Citt. They do so. Oh they are very well instructed. As in the Story of the Officer that broke a fellows head, as they were going to *Brantford* to chuse *Parliament Men*: He tells ye of the *Headbroken*, but not a word of the *Provocation*; as the disordering of his men in their *March*, and their bauling out, no *Courtiers*, no *Pensioners*, no *Whitehallmen*.

Bum. That's a *Plaguy* way though *Citt*, and so for *Satterthwait*, about firing *De la Noys House*! He had the clearest proofs in the *World* of his *Innocence*; the *Acquittal* of the *Court*, and the *Wench* put to *Death* that accused him. But *Honest Benjamin* waves that *Point*, and tells ye only that ever since the *Maids Condemnation* she continues firm, in what she first asserted, as to her being hir'd to *Commit* that horrid *Fact*.

Citt. These things are of *Infinite* use *Bumkin*, and if ye mark it, there passes not a week without scandalous *Reflexions* upon some of the *Guards*, to make the people sick of 'um. And 'tis very good Policy this; for if they were out the way, our business were done.

Papers the
true Fireballs.

Bum. These Papers are the true *Fireballs*, *Forty times beyond* the *Compositions* of *Powder*, and *Aquavitæ*.

Citt. They are so *Bumkin*. There's no need of *Poking* them into *Hay-Lofts* with *Long Poles*; *Untiling* of *Houses*, *Breaking* of *Windows*, *Creeping* into *Cellars*, &c. 'Tis but one *Tugg* at the *Press*, here in *London*, and in *Eight and Forty* hours ye shall see the whole *Kingdom* in a *Flame*. And let me tell ye, this *Fibb* of *Substraction* does a great deal towards it.

Bum. And so it does in the *Repprt* these *Pamphlets* give ye upon all *Tryalls*, where a *Popish Cur* has the good luck to come off. Don't ye see how they whip the *Bench*, and the *Jury* about the *Pig-Market*? Sir *Thomas Gascoine* was return'd *Not Guilty*: but it was by a *Jury* of his *Countrymen*. And so ye are told the *Charge*, with a very slender or no *Account* at all of the *Defence*.

Citt. Why this is by the *Virtue* of *Substraction*: it is a kind of a *Negative Lye*, the *Concealing* any *Substantial* part of the *Truth*. They talk as if there were a *Designe* afoot for the *Suppressing* of

of these *Intelligences*: and by my Soul, I believe it would be the *Undoing* of the Cause.

Bum. Why they Govern the Land man, Do they not make and Pamphlets
Dissolve what Alliances they please. Arraign Judges; Condemn Innocents? Put out, and put in, what Privy Counsellors they think fit? Place and Displace Secretaries of State? Publish the Privacies of the Cabinet? And in all Cases, tell the People what they are to trust to? *governs the Land.*

Cit. Right, and all this passes for Gospel in the Country, though the devil a word on't that's known at White-Hall. But then they have the Cruellest way of Nicking a man when they have a minde to't. Such a one has got such or such a Place at Court, though so and so: and to'ther must be Committed Close Prisoner, though the Lords in the Tower may have People come to them, and play at Nine-Pins.

Bum. Ay, And then let the Bravest things Imaginable be done by Kissing goes One man, either ye have the bare Abstract in General, of such a by favour. thing done, or nothing at all: But if Another man does but let a Fart upon a Fit of the Belly-ake, there's a Thanksgiving presently all over England and Wales, proclaim'd for his Recovery.

Cit. These are Great helps Bumkin, that we can Raise and Depress whom we please. Beside that the Multitude from these Liberties draw this Conclusion, either they would Contradict these things, if they could; Or Hinder them: if they Durst. We'el go now to the Figment of Addition.

Bum. As Substraction is the Truth, but not the Whole Truth, so Addition, I presume, is somewhat more then the Truth: But pray'e let me distinguish betwixt Composition, and Addition.

Cit. The Former, is the Blending and Confounding of the Truth, with Fictitious Matter: The other is the piecing out of a Truth, with a Falshood, when the bare Truth would not do the Work. As thus, It is true, that the Army rays'd for some Attempt upon the Netherlands, in 1673. was drawn up on Black-Heath; But all the rest of the Story, for the Advance of the French Government, the Promoting of the Irish Religion; and the threatening of a Storm to fall upon London, is an Additional Figment. It is True, that there were Fireworks found in the Savoy, but the Addition is false of being design'd according to the Story. *The Figment of Addition.*

Bum. What's the difference now betwixt Addition, and Amplification?

Cit. 1.

Amplification.

Citt. Addition is a Supplement of new Fact: Amplification is only an Aggravation of the Matter in Question. Or in short, the setting a flourish or a gloss upon the business. And it holds as well in the making of our *Adversaries* Odious, as our *Selves* Considerable.

Bum. I have many times observed that Gods Judgments, and Blessings have been still either Imputed to the Wickedness of the Episcopal Party, or ascribed to the Sanctity of the Non-Conformists.

Citt. But if you will see a Master-piece. Reade the Preamble to the Relation of the Kings Army at Branford. And take this with you before hand, that there was no cruelty exercised at all, beyond the common effects of Hot blood upon so Obstinate a dispute.

A wonderful
Aggravation.

Unnatural, Inhumane, and strange Cruelties, send forth a Voice, and the Voice which they send forth is so loud, that it awakes even secure and sleepy Mankind, and stirs up their Bowels to an enflamed and united Indignation. The divided pieces of a Woman abused to death needed not the Eloquence or Voice of an Orator; they spake themselves, and they spake so loud, that they were heard by a whole Nation, and drew forth this Answer, there was no such deed done nor seen from the day that the Children of Israel came out of Egypt. Neither did they fetch only an Answer of Words, but of Deeds: All the Men of Israel gather'd together as One Man; against the Authors and Abettors of that abominable wickedness.

It is a Lamentation, and to be taken up for a Lamentation, that in England such horrid Acts should be done, that yield forth this high crying & affrighting Voice—No such thing hath been done since England came out of the Egypt of Rome, &c. Exact Collections, Pag. 758.

Better at
Oaths and
Fibbs then
Arguments.

Bum. Why this Exclamation was as much as the whole Cause was worth. Ah, *Citt.* if we were no better at Oaths and Fibbs, then we are at Arguments, we should e'en bring our Hogs to a fair Market.

Swearing and
Lying the best
Arguments.

Citt. Alack for thee *Bumkin*, thou dost not know an Argument when thou seest it. Why this knack of Swearing and Lying is our way of Arguing; and whoever carries the Cause, (let him carry it right or wrong) is the best Disputant. Prethee tell me; what wouldst thou think of any man that should go to convert the *Chineses* in *Welch*, or talk *Hebrew* to a *Laplander*? 'Tis the same thing man, to talk *Reason* to the *Rabble*. 'Tis little less then *Popery* ye Fool; 'tis speaking in an unknown Tongue; what were all your *Cavalier-Doctors*, and *Statesmen* the better for

for their *Sylogismes*, their *Politiques*, and their *Cases of Conscience*; when the very Noyle of *TTRANNY*, and *POPFERY* beat 'um all out of the *Field*?

Bum. Nay, I must confesse, Citty; that Our Case is to be decided by the Multitude; and That way must needs succeed best, that is most accomodate to the Humour and Capacity of the Umpires of the Controversy. But yet I could wish that thou had'st born up a little t'other day, to Trueman, upon the Points of Religion and Government.

Citt. Why you must know, Bumpkin, that there are Two ways ^{Two ways of} of Reply upon Disputes of That Quality; the One is by *Reason*, ^{Reply, Reason} (which sounds the same thing with the Apostles *Vain Philosophy*) and Clamour. and the Other is by *Clamour*: The Former is for your *Speculators*, or *Pedants*; and the Other is for men of *Zel*, and *Business*. But there's One has mawl'd him since, to some purpose i' faith, I believe hee'l have little Joy of his *Disputations*.

Bum. Oh, I have heard of two or three that have had a *Fling* at ^{Little Pugg's a} him. There's One of 'um they say that's a Devilish Witty Little Fellow. ^{witty fellow.} low, but I can't for my Blood call his Name to mind; but I think 'twas Pugg; or thereabouts.

Citt. By my Troth like enough; for one was telling me to'ther day, that the *Drill* in *Bartholemew-Fair*, with a *Leaguer*-like in's mouth, was the very *Picture* of him. But didst not thou see *Romes Hunting-match*?

Bum. Yes, yes; 'tis a Broad-side with a Wooden Cutt; They Another have put him in the Head there of the Popes Beagles, with a Pen in shrewd Head; One Pat, and a Fire-ball in the Other. They call the whole Pack the piece. Antichristian Crew: The Fellow has a woundy Head-piece that contriv'd it.

Citt. Ay but the t'other girds him Confoundedly; and then there's a Letter worse then That too. But this is all by way of Answer: If thou could'st but Recite his Positions now, you and I might bang it out, hand to fist, in Mood and Form (as they say).

Bum. Nay let mee alone for a Reciter, if That will do. The Crown of England is allow'd on all hands to be *Imperiall*; and That I lay down for my First Position.

Citt. Why then y'are a *Crack-furr*, and a *Pen-foster*. Now go Pugg's Lead on, without any Demur.

Bum. The King is Unaccountable, and not One of the three Estates, as *Lame Giles* would have him.

Citt. Y'are a *Sawce-box*, and a *Torkist*.

Bum.

Bum. I will maintain that *England* is not a *Mixt*, but only a *Qualifi'd Monarchy*.

Citt. Y'are an *Idle Fellow*, *Sirrah*; and I have seen ye at *Masse* at the *Protestant Coffee-house*.

Of Subjection
& Dominion. Bum. I say again, that there is but the *Governing*, and the *Governed*; and that *They* are no longer the *Governed*, that *Govern*, nor the *Governing* that are *Governed*. And in *Little*, That *Subjection* and *Dominion* are *Inconsistent*, in *One* and the *same* time, and *subject*.

Citt. Y'are an *Idle*, *Impudent Fellow*; and I'll be hang'd if I don't catch ye in the *Sham-Plot*. What do ye think of *This* now? And tell me without *Complement*, if I have not run this *Puppy* up to the *Wall*.

Bum. I cannot for my *Life* *Citt*, understand this way of *Answering* yet.

Citt. Why prethee *Bumkin*, calling of *Names*, is speaking to the *People* in a *Language* that they do both *Understand*, and *Believe*.

Bum. Oh, there's no question to be made on't, a man had better be suspected for a *Spirit*, then for a *Papist*: Nay if it were but *Popishly-Affected*, it would go hard with him. But what will ye say *Citt*, if I tell ye of a man that saw the devillish Letter ye spoke of?

A Secrer. Citt. I have heard somewhat on't my self. But prethee let's confer Notes upon't. Is there not something in't, that he would have been *Fribling* with a *Printers Wife* once; and that he promis'd to bring off her *Husband* if she'd have done him the good Office? I had it from *Barefoot*, and yon same *Bacon-of-Government-man*; what a devill do ye call him? the *Case-Putter* at the *Swan* in *Fish-street*; he that swell'd so at the name of the *Duke of Yorke*; Pox on't, that I should forget him now; Did ye never hear of the *Thumb*? (as *Aristippus* Says.)

Some body
help me out.

Bum. Why *Faith* *Citt*, I have heard as much: But I have been told too by one of the *Journey-men*, that she was always a good *Game-some*. *Weach*, and that the *Gentleman* (being well bred) might perhaps offer her the *Civility*, to Oblige her.

The Lady no
blabb.

Citt. I can say nothing to her *Gamesomeness*; but she was no *Blab*, I can assure ye; For though she was in *Court*, when her *Husband* was *Fin'd* and *Sentenc'd* upon That *Gentlemans Prosecution*, she made no words on't.

Bum. That's well observ'd, *Citt*; For she should have told the *Bench* me-thinks; that if she would have done so and so, 't'had never come to *This*.

Citt.

Citt. Ay but Yonder's a Broken Thrid-merchant Bumpkin, (and he had it from his own Brother) told a friend of mine, that Truman (when *Licensing* was in fashion) would never *License* any thing against the *Papists*; and that he took money for *Licensing*; and layd a *Tax* upon his Majestyes *Liege-People*; (as *Purg* the *Novariatus* has it) without the Consent of their Representatives in *Parliament*.

Bum. These are bloody things, *Citt.* and they resolve to scour him as bright as Silver, before they have done with him.

Citt. Nay, if we don't make him either a *Papist*, or *Papishly* Affected. Ple dye for't: yes, or any man living, that has either a good Estate, good Furniture in's house, Money in his Pocket, or Brains in his Head.

Bum. Well, but to my knowledg, *Citt.* Truman does not value himself upon any of these Qualifications. But prethee let's leave this Weddy a little, and talk of something else, what dost think was the reason that our Parliaments have been put off so of Late?

Citt. The very Question that I put t'other day my self; and twas answer'd Thus. That the Nation could not be Happy, but in the Preservation of the Government, as it is establish'd by Law: for the tearing of the Law to pieces, must needs distract the People; when they have no Rule to walk by: That a great many worthy Persons were disappointed in the Elections, by being misrepresented to the People: That by these Practices, diverse persons were Obtruded upon the Nation, of remarkable Disaffections both to Church, and State: And that therefore, I suppose, they might be put off to the end that some Other Distempers might be compos'd, before their Meeting.

Bum. Well! and what Return did'st thou make him?

Citt. I told him, he Smelt of the Court; and that he had a Pope in's belly; and so I would have no more to do with him.

Bum. These People are grown Strangely bold of Late. But Perseverance is a Grace, *Citt.* that will carry us on, thorough Thick and Thin.

Citt. Now thou talkst of a Grace, Bumpkin; there is not any on, or Profession, in Human Life, without its peculiar Graces. There are the Graces of the Tubb, and of the Pulpit; the Quack, and the Doctor; Nay, the Academy, and the Padd. as the Scotch-man says of Du Vall, that was Truss'd up for the High-way. By my Soule, Sir.

Have a care
of the Thrid-
Merchant.

Matters of
State.

The old To-
pique,

Says he) *It would have done your Heart good to have seen That Gentleman upon Action. One man becomes the Bench ; Another the Stage : And ye shall see One man Robb a Church with a better Grace than Another Erects an Hospital.*

Bum. *And then we call a Well-affected Brother, a Babe of Grace.*

Cut. That's somewhat near the matter, *Bumpkin* ; for the Grace that we have to do withall, is only a certain Gift of Impulse that disposes a man to the Exercise of his Trade, and Calling. As for Example ; what's a *Pollywicker*, the better for his Skill in Diving, if he has not the Grace to keep his hands in Ure ? But now for thy Perseverance thorough Thick and Thin ; there's more in Thin, perhaps, then thou art aware of ; for there's a difference betwixt Staring, and Staring mad.

Bum. *I prethee be clear, Citty ; that we may understand one another.*

Of Perseverance.

Citt. The Dutch have a very good Proverb, *Heaven helps the strongest*, (they say) So long as Providence is on. Our side *Bumpkin*, all's Well ; but I'm not for Running my head against Stone Walls.

Bum. *But how far must we go then Citty, and whither Next ?*

Citt. Take me for thy Guide *Bumpkin*, and my Life for thine thou shalt never Miscarry. The game we have to play, is a kinde of Trick Track ; (but what do I talk of Trick Track to a *Bumpkin*) the great Nicety is to know when to go Off.

Bum. *So that in some Cases I finde we may go off : But why must I sweare so damnably against Flinching then ?*

Citt. Because we are bound in Honour *Bumpkin*, not to Flinch. But if the Cause is self Flinches, who can help it ?

Bum. What do ye think then of the Five Scottissh Martyrs, who maintain'd it to the Death that the Killing of the Arch-Bishop was no Murther ; and the Rising, no Rebellion. And yet (as I take it) Their Cause had Flinch'd to some tune, when the whole Party was either Cut off, Routed or taken Prisoners.

Citt. As a friend, *Bumpkin*, the world is made up of Fools, and Knaves, Some are to set, and Others to Contrive ; the Fools are to keep up the Claim, and the Knaves, when time serves, are to take Possession.

Bum. Well, but what must become of Us in the Interim then ?

Citt. The *Interim* (as thou call'st it) is a kind of *Inter-regnum*; Absolution wherein we are Absolv'd (as it were) by a certain *Extraordinary* from Oaths Dispensation from all Bonds, Civil, and Moral, till we can get Upper- and Promises most again.

Bum. So that here are Two Providences, One upon the *Heel* of the Other. The One in turning all our Oaths, and Promises, in The Interval, into Nullities; And the Other is an allowance of us to make the best of the First Opportunity.

Citt. That's well Collected: For all Oaths, and Promises are Void, when the thing promised ceases to be in our Own Power: And an Oath that was made in the *Flesh*, may be broken in the *Spirit*.

Bum. Deliver me! Here's *Truman* just upon us. If he talks again stand to him *Citt.*

Citt. The Rogue has us in's Eye; and there's no slipping into the Wood; but let me alone with him.

Enter TRUMAN.

Tru. Well met Gentlemen. What? you'r for a Mornings Draught at *Hamstead* (I suppose). I'll e'en back again and keep ye Company.

Citt. If you please Sir, 'tis a fine Walk.

Tru. So, and how go Squares since the crash we had yonder at — What do ye call the place?

Citt. Oh, very well, there's a Book come out that proves a man *Tom and Dick* may talk of Religion, and Government as learnedly over a Dish of Coffee, as over a Pot of Ale. — There's a *Bobb Bumkin*, by the way of *Tom and Dick* — (aside.)

Tru. Look ye, Here's the Book. I ha' just read it over.

Bum. Pray let me see 't a little. — Ay, here 'tis. I wonder in my heart A High-sight what the man means by putting **Strange**, and **Strangely**; and **Strange** and **Stranger** again, in the 5th and 6th Pages here, in the great Black English Letter, so different from the rest of the Book.

Tru. Now, and all in the *Parable*. Nor does he speak One word of his own. — *Tru.*

Tru. Nothing in the world but a high flight of Wit; as if a man that is in Trouble, should cry, *O this villainous, rascally Care!* Or tell a Glowering Cur that Fawns upon ye to your Face, and bawls at ye behinde your Back, *Oh! y^e are* **Curtis**, Sir.

Bum. Well, but I'm with you once again. What do ye think of your University-Dul-man there, Pag. 12. with his, *O Lord, make these Young Willows to grow up to be Old Oaks,* that they may become Timber, fit to Wanscote thy New Jerusalem.

Tru. Upon my Credit, this Dulman was a Presbyterian (For your Divines have, here and there, an University-man among them! And it was another of the Same stamp, that told God Almighty in his Prayer; *Lord; if thou didst but know what our Friends Suffer now in Ireland, &c.*

Cit. Pray'e let me have a word now. How will ye justify the calling to mind, relating, and Printing, (notwithstanding the Acts of Oblivion) all the Evils of our Late Rebellion? as we finde it charg'd. Pag. 22.

Tru. Nay, rather, *Cit*, how will You acquit your selves, either to God, or Man, for doing the same things over again; if it be so heinous for Other people to Remember them? As if a Pardons for One Rebellion, were an Authority for Another.

A Learned
Piece.

Cit. Pray'e let me read This Passage to ye Here, Pag. 28. *He that is not against us, is with us. And I never heard he (speaking of L'Estrange.) ever wrote against Catholiques; except it were a Protestant Catholique; (and that (he says) is a Sollecism.) But he has pepper'd the Presbyterians. A Protestant (he says) is a Lutheran; and a Catholique the Characteristical Note of a Christian; And it seems, he would have the Church of England stick up her bristles, and disown all Fellowship with Protestants abroad, and knock out all Non-conformists brains at Home; as the only way to prevent Popery: What do ye think on't?*

Tru. Why I'll tell ye *Cit*; you never writ against Insects, are ye for it therefore? *L'Estrange* never writ against the Alcoran; is he therefore a Mahumetan? Neither do I find any thing you have Cited of him; but what is True, and Warrantable. You say he has pepper'd the Presbyterians; and the world knows they have need of Seasoning. But why the Bristles of the Church of England? For the Beasts, ye know, are all in the Parlews. Nor does he speak One word of dividing from Protestants abroad: Only upon Dr. Oates's Testimony, that the

the Priests lye lurking among the *Non-Conformists*, he very Honestly advises the Ferretting of the *Conventicles* : And This your Authour calls forsooth, *The beating out the brains of the Non-conformists*.

Blessè me Gentlemen ! is This the *Pillar* of your *Profession* ? the *Pugg* the *Mouth*, and *Advocate* of your *Cause* ? Why there's not one grain of *Common Sense*, *Honesty*, or *Good Manners* in't ; Not a *Ragg* that would not bring a *Scandall* upon a *Dust-Cart*. Pugg, the mouth of the Cause.

Citt. You may value't as you please ; But he has done as much in *Pugg's Narratives* for the *Protestant Religion*, it may be, as any man, and with as good applausè too, though they pass in other peoples Names.

Bum. 'Tis an admirable Piece, That of his about the *Fires*, and several Other things too, really that would make a mans heart ache.

Tru. If thou mean't by way of *Compassion*, *Bumpkin*, I can't imagine how One man can repent of *Another mans Sin*. But I suppose thou speak'st of *Earth-quakes*, and *Signs* in the *Ayr* ; which are enough to make a mans heart Ake indeed.

Citt. And then for his *Style*, *Truman*, He has a *Copia Verborum*, *Pugg's Faculties* for all *Sorts* and *Sizes*, of *Matters*, and *Men* ; as *Rogue*, *Rascal*, *Knave*, *Villain*, *Traytor*, *Traff*, *Trumpery*, *Trinkets*, and so forth, till this time *Twelvemonth*. He undertake he shall Pelt ye a *Cathedral man Four and Twenty Hours* by *Shrewsbury Clack*, and not call him Twice by the same Name. And then on the Other side, if he has the hap (in the heat of his *Carrier*) to stumble upon a poor *Dissenting Brother*, he licks his lips upon't, and pours forth nothing but *Milk and Honey* : Oh the *Precious Ones*, *The Chosen of the Lord*, and more *Heavenly Epithetes* then would lie betwixt *This* and *High-gate*.

Tru. But has he any *Languages* too ?

Citt. If you had him but one half-hour upon the *Talking-Pin*, you'd swear that he had swallow'd *Calpines Dictionary* whole, and spew'd it up again ; And such a *Memory*—

Tru. These are wonderful *Faculties* Gentlemen, to qualifie a man to be the *Advocate* of a *Party*.

Citt. But what if the Gentleman were as despicable as you make him ? what's That to our *Profession* ?

Tru. Oh very much ; for if he be *Your Representative*, You Speak in Him ; and he does but *Blunder*, *Raile*, *Falsify*, and *Cobble*, in your *Name*, and by *Your Commission* : If it be otherwise disown him. But what is your *Profession*, First ?

Citt.

Citt. We do *professe* our selves to be *Loyall Subjects* to his Majesty in his *Just Authority*; and *True Protestants*, according to the pattern and Practice of the *best Reformed Churches*.

Tru. That is to say, in *Plain English*, you are *Covenanters*.

Citt. Well, but I hope a man may be both a *Good Subject*, and a *Good Christian*; and yet a *Covenanter*.

The Cove-
nanting Chri-
stian and Sub-
ject.

Tru. Can he be a *Good Christian* that reviles the *Mother* of our *Blessed Saviour*, that Stabs the *Babe* in her *Arms*, in *Effigy*: that Decryes the *Lord's Prayer*, as *Apocryphal*, that *Robs* *Caesar* of his *Due*, and *Consecrates* his *Profession*, with *Violence*, and *Blood*? Or can He be a *Good Subject*, that gives *Laws* to his *Sovereign*; Nay that takes away his *Crown*, and his *Life*, and *Tramples* upon his *Fellows* as his *Slaves*?

Citt. Why what's all this to the *Covenant*?

Tru. Yes, by *That Covenant*, all this was done: And by *That Covenant*, *Unrenounced*, All this must be done again, whenever ye have it, or that *Power*. Nay you are *Covenant-Breakers* in the *Not* doing of it; if you were *Covenant-keepers* in the doing on't.

Citt. Well; but the business of the *Covenant* was only to deliver the *King* out of the *Hands* of the *Papists*, to demolish all *Monuments* of *Superstition* and *Idolatry*, and to settle a *Thorow Reformation*. All the mischief fell in by the *By*.

Tru. Very good; and you took him out of the hands of *Papists*, to deliver him into the hands of the *Executioner*. Did ye not? Truly a high *Obligation*. And then for your zeal against *Idolatry*, a *Rich Crucifix*, that was an *Idol* in a *Papists* hand, became a *Moveable* in yours; for commonly what ye *Took*, ye *sold*: and your *Thorow-Reformation* ended in a *Sacrilegious Rapine* and *Confusion*. And so you're wellcome to your *Journeys End*.

The End.

